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FROM THE TREASURE-TROVE OF RUDOLF STEINER'S THOUGHTS.

FOR THE 30TH OF MARCH.

The notes of earlier times contain many treasures that have not yet been lifted. As leading thoughts and flashes of the Spirit, they can awaken and fructify the soul. In memory of this day, the attempt has been made to draw them out of their depths, even though they must be given aphoristically. M.ST.

In the so earnest and difficult present, the impetus of opponent streams grows exoterically, even in our Society, and as esotericists we must therefore aim in particular at the development of positivity. Now many people can tread the esoteric path in accordance with the present time, and in view of this it is only natural that the antagonistic influence of the luciferic and ahrimanic powers who seek to prevent this should be roused to greater activity.

The true mood for an esotericist is the mood of a soul that incessantly seeks to learn, learn and learn. We must make an effort, we must exert ourselves and sacrifice much time and strength in order to take up with devotion what streams down to us from the spiritual worlds. Page after page, sentence after sentence containing the truths that can be revealed in connection with the Mystery of Golgotga must be worked through. Thankfulness and devotion towards the divine-spiritual Beings of the higher Hierarchies is the right mood for an esotericist. When meditations become lukewarm and souls grow indifferent and impatient, then these souls provide good points of attack for the opponent forces. The indolent souls are those who do not wish to learn and say: "It is not necessary to study. It is enough if we wait for the coming of the World-Teacher." They are souls who lack the courage of saying: "You must work, in order to learn the truth concerning the Mystery of Golgotha."

Esotericism should be kept free from physical life, and as we grow mature through esotericism, its influence should be allowed to flow into external life. This can only be achieved by a faithful,

strict, earnest and dignified surrender to meditation, But at first, meditation can awaken soul-forces that are active within us in the form of sympathy and antipathy, of passions, instincts, etc.

Our great task is to practise truth, even in the face of those who are closest to us. With a bleeding heart, we cannot close our eyes to anything unjust or untrue in them, just because we love them, although they may not think so.

The forces enabling us to ascend to the higher worlds live in every human soul, but at present they are fettered to the physical body. They are fettered to it, because these forces enable us to pass upon the physical plane through experiences which we cannot have in any other world. But freed from the physical body, these forces enable us to work through meditation upon the higher members of man's being.

In an occult sense this means that we must overcome the SADDUCEE WITHIN US. This is the consciousness-soul, that chokes the other life and aims at absolute truth, although upon the physical plane it can merely supply a truth which is valid for a definite length of time and for a definite sphere, for even truth progresses in the course of time.

It forms part of the secrets of great initiates to utter the right word at the right moment and at the right place. The great truth proclaimed by Buddha consists therein that he recognised the epoch of about 500 B.C. as the right moment for proclaiming his teaching.

The important thing is HOW, WHERE and WHEN things should be thought out and done for the progress of mankind. The occultist can see the great initiates, who reached undreamt-of heights of initiation, grouped about the Christ, and it is indifferent whether they live in their physical body or only in the spirit; he sees them grouped about Christ, and Christ reveals to them and they accept from Him what Christ alone could bring down from heights to which the initiates could never find the way without Him; He reveals this to the initiates, so that these truths may flow into the world.

Among these disciples of Christ are the individualities of Buddha, Krishna, Pythagoras, etc.

The PHARISEE IN MAN is the ravishing understanding soul, which induces man to believe only in that truth which he himself loves and that renders him unfaithful towards his own self.

The ESSENE IN MAN is the luxuriant sentient soul, claiming for itself the ascent to higher worlds in a one-sided way, closed within its own self, without seeking or recognising a connection with the cosmos.

None of the three, neither the Sadducee, nor the Pharisee, nor the Essene, should be master; each should instead be the servant

of the other. The Essenes knew quite well that their high, splendid order could only exist upon the physical plane, for it is not suited for the spiritual world.

In the face of the Godhead, we should feel ashamed of the blemishes within us. When this deep feeling of shame spreads over our soul-life, it will give rise to a force that teaches us to overcome the Sadducee, the Pharisee and the Essene within us. Our attention should be turned to the feelings, inner processes and influences of our soul-life; this is needed in our development. In our meditation, the scattered forces of the soul should be gathered and concentrated upon a focus of the soul which eliminates every physical experience. What counts most, is not the strength of our intellect, but the strength of the force which we thus develop.

L E C T U R E

delivered by Dr. RUDOLF STEINER on the 13th of March 1910.

COMETS AND THEIR SIGNIFICANCE IN EARTHLY LIFE.

THE DAWN OF A SPIRITUAL AGE.

(CONCLUSION)

In the present year, 1910, we shall see Halley's comet again, and this will mean a year of crisis in regard to the above mentioned conceptions. All forces are at work in order to press out of the human soul a still more superficial and evil mentality and to produce a materialistic swamp in the conception of the world. A tremendous trial faces humanity, a test in which mankind will have to prove that the deepest fall which threatens it also contains in the strongest measure the impulse to rise from all sides. For otherwise it would not be possible for man to overcome the obstacles of materialistic conceptions. If man were not exposed to materialism, he would not be able to overcome it through his own forces. And now he has the opportunity of choosing between the spiritual and the materialistic direction. Out of the cosmos we obtain the conditions that lie at the foundation of this year of crisis.

Spiritual science is something that can be read in the great signs of the sky, something that is brought into the world by those who know how to interpret these great signs, these mighty letters. Spiritual science must bring a counter-impulse, to warn humanity from following the materialistic path, which may be recognised outwardly in the appearance of Halley's comet. In a similar way, the forces which indicate the upward path are also sent to us from the cosmos through other signs.

At the time of the event of Golgotha, the sun's vernal point had for some time been in the sign of Aries. The vernal point passes through all the twelve signs of the Zodiac in the course of

25,920 years. The vernal point has in the meantime advanced so far that it now lies in the sign of Pisces. In the middle of the 20th century, a certain point within this constellation will be reached. Aries marks the close of Kali Yuga, the Dark Age, which according to Oriental philosophy, began in the year 3101 before Christ. At that time, the sun's vernal point passed through the sign of Taurus. This was represented by the Mithras Bull and the Apis Bull of Egypt. Reproductions of the sun's passage through Aries may be found in the legend of the Arsonauts with the Golden Fleece, and also in Christ's description of Himself as the Lamb. The early Christians generally represented Christ as a Lamb at the foot of the Cross.

. The age of Kali Yuga ended in the year 1899. It therefore lasted 5000 years, from 3100 B.C. until 1899 A.D. It was an age in which men had to rely exclusively upon their physical senses for the observation of what took place on the physical plane, without having any faculty of seeing clairvoyantly.

But the clairvoyant faculties, which will be able to lead human nature up once more towards a spiritual development, are now beginning to unfold. Only during the age of Kali Yuga could the Ego - this had to be - develop that form of consciousness which now pertains to it, and it developed in a way which was only possible during that time. But from now onwards, a clair-voyant consciousness can be added to this Ego-consciousness, a clairvoyant consciousness which will unfold during the next 2500 years, and through which a spiritual comprehension of the world will be added to the physical-sensory one.

About the middle of the 20th century the necessary forces will be given to us for this purpose, so that men will begin to perceive the etheric and astral body. This will come about in such a way that it will seem like a natural capacity in a few advanced souls. When this happens, such a one wishing to carry out some pre-conceived plan or purpose will first have a kind of dream picture, which will be a prevision of the karmic fulfilment of the deed.

But in the meantime, men may rush headlong into the swamp of materialistic world-conceptions and life-conceptions. At the same time it may easily happen that the faint traces of the clair-voyant capacities which some will already possess, may be overlooked, and those who have these gifts will be looked upon as fools and dreamers. Those who have never heard anything of spiritual science will then be unable to recognise the faint traces of these delicate new capacities. Nevertheless these signs are true. Should the spiritual world-conception triumph, these capacities will be carefully tended within humanity, so that those who possess them may draw down spiritual truths from the spiritual world.

Under such conditions we may say: We are now facing an important moment in the evolution of the world, and we must prepare for this moment, so that brutal feet may not trample to death the

the delicate new seeds as they spring up, spreading over the earth a new human faculty. The spiritual world, which will then be discerned with the aid of spiritual organs as a spiritual atmosphere, can be seen to-day only by initiates. But a considerable length of time must pass by, before the first delicate seeds of these faculties reach this state of development, or even the stage known to the men of ancient times in their dreamlike clairvoyance and in their ecstatic states of consciousness. Nevertheless this new faculty is constantly evolving and it will spread over the earth like a spiritual covering.

Oriental and particularly Tibetan writings often speak with sadness of a country that has disappeared, and they call it the land "Shamballah". It vanished during the age of Kali Yuga. And they rightly say that the initiates are able to withdraw to Shamballah, in order to bring back from it what mankind needs for its development. All Bodhisattvas draw strength and wisdom from the land Shamballah. But for those of average development it has disappeared. However, it is prophesied that the land Shamballah will return. When the tender forces of clairvoyance appear, when they grow stronger and stronger and spread over the earth, when men take up these good forces which originate from the life of the Sun, so that the influences of these forces will be felt, instead of those of Halley's comet, then Shamballah will return.

We now live in an age in which mankind is being prepared for the unfolding of a new clairvoyance, and this evolution will take its course during the next 2500 years. The preparation will never cease; it will steadily increase during the time between birth and death, as also during the time between death and a new birth. And all that will then come to pass, will be the subject of our next lecture. *)

*) See "THE SERMON ON THE MOUNT. THE LAND SHAMBALLAH", published in News Sheet No. 47/48 and 49/50 of 1940.

Never has the need been greater than now, in our 5th post-Atlantean epoch, that men should make an ever greater effort to UNDERSTAND SPIRITUAL-SCIENTIFIC KNOWLEDGE (and there is no doubt, that the people who can do this actually exist); they should endeavour more and more to acquire what is of particular value: AN UNDERSTANDING OF SPIRITUAL-SCIENTIFIC KNOWLEDGE. To-day, the human intellect is so great, that the whole of spiritual science can be understood, if only people are willing to understand it. .. But something else is needed, besides. We do not only need cleverness... but we urgently need, above everything else, enthusiasm, temperament, fire and warmth in those human souls who approach the spiritual treasures. We need men who with their whole soul and being will stand by these treasures of the spirit. (From a lect. of Aug. 19, 1918)

THE THREEFOLD NATURE OF THE HUMAN ORGANISM
IN RELATION TO THE LIFE OF THE SPIRIT, THE LIFE OF RIGHTS
AND THE ECONOMIC LIFE.

From a Lecture by Dr. RUDOLF STEINER, delivered at Dornach
on the 27th of November 1920. *)

We have seen that the human head is connected with the periphery, with the whole cosmos, and that the human limbs are connected with the earth. We find a similar connection in regard to the soul. The life of thought is connected with the cosmos; the life of the will with the earth; the life of rhythm, the mediating element of feeling that lies in between the two, constitutes the balance between them, the balance between the heavenly and the earthly element. We also pointed out that from ancient times and through the instinctive knowledge of a primordial wisdom, that which comes from the earth, which is active in the human limbs and is merely subdued by the cosmos and its influence, was once defined as STRENGTH. And what is expressed in the structure of the human head, which is cosmic and which is subdued by earthly influences, this was in ancient times defined as BEAUTY. And the balance between the two, that which lives in the rhythmical part of man, was defined as WISDOM.

The same definitions were also applied to the life of thought, which in the meaning of the ancient Mystery-wisdom was conceived of as being permeated by the principle of beauty; to the life of feeling, which was thought of as being permeated by wisdom; and to the life of the will, thought of as being permeated by strength.

Now we can also observe the human SPIRIT in the same way in which we have observed man's physical body and his soul. Even in this sphere we are confronted by a threefold spiritual being. To begin with, we can distinguish that part in man which reveals the spirit in its full light, when we are completely awake. Then we may observe the spirit in other conditions, when it dreams between waking and sleeping, or when it is completely unconscious in deep slumber, as far as earthly life is concerned. That is the threefold spirit: - The waking, the dreaming, and the sleeping spirit.

Let us first observe WAKING LIFE. To an unprejudiced observation it is clearly evident that man's waking life is the most mature one. It is that life which he brings with him into earthly existence through birth, although it is not evident at first, and this is not necessary. But since this life is the most perfect and the richest, it is that which man possesses because he is born as man. We may therefore say: Waking life draws our attention to the past.

*) From stenographic notes unrevised by the lecturer.

It may of course at first sound strange to say that the LIFE OF DREAMS points to the present; nevertheless it is so. At a certain age you may observe clearly that the dream-life is directed towards the present. The infant dreams; its life is not as yet completely awake. Only when the past enters into the child does the waking life begin; but the life of dreams lies in the present, and this dreaming life passes over into a waking condition because our pre-natal life, our past, penetrates into the present. The present trains us merely for the dream-life.

Through the LIFE OF SLEEP we do not as yet belong to the present at all. The life of sleep is related to our life of the will, the most imperfect part in us, which must still attain perfection; it is that life within us which forecasts the future, moulding it, as it were, in advance; it is that part within us which points us to the future.

In this way the spirit belongs to the past, present, and future:- To the past, through our waking life; to the present, through our dream life; to the future, through our sleeping life.

We may also connect these three states, or these three different stages of man's being, with the past, present and future of the cosmos. We did this yesterday, when speaking of man's physical body. We said that the whole structure of the head is connected with earlier conditions of the earth upon Saturn, Sun and Moon. The human limbs show that something develops in man which cannot yet reach perfection upon the earth; these human limbs indicate what we shall become, physically, as we pass through the stages of Jupiter, Venus and Vulcan. The head therefore points to Saturn, Sun and Moon; the limbs point towards the future, to Jupiter, Venus and Vulcan; and man's rhythmical system points to the present, to the Earth.

Our thought-life does not point so far back as does the head. In a certain way, the head first had to be there in the cosmos, before it was able to form thoughts. The life of thought points back only to the Sun and to the Moon stages. The life of the will points into the future, towards Jupiter and Venus. And the life of feeling belongs to the present, to the Earth.

Now we come to the spirit. There we have the waking and the sleeping life. Waking life only leads us as far as the evolution of the Moon, for it was first formed upon the Moon; the waking life is the inheritance of the ancient Moon-evolution, of imaginative thought. There was no real life of thought during the evolution of the Sun. Sleeping life points towards the Jupiter stage. After the Jupiter stage, the life which is now active within us when we are asleep, will take on external form, and what now constitutes our will-life will take on external form after the Venus stage.

And the limbs, we already said that the limbs will assume external forms during the three following stages of the Earth evolution.

Man can therefore be placed in connection with the cosmos in accordance with his body, soul and spirit. But also in regard to his waking, dreaming and sleeping life the ancient wisdom ascribed beauty to waking life, wisdom to dreaming life, and strength to sleeping life. From our sleep we carry strength into life. The primordial wisdom was principally based upon things taken from these connections in life.

Now we may also apply to human life itself what spiritual science thus develops out of the threefold human being. Let us first consider the spirit and ask ourselves: What is man's position in external life, how does he stand in it in accordance with his spirit, so that he can survey external life with clear concepts? He can above all bring out into the external world the life of thought which lies in his head. Out of his waking state, he is able to permeate external life with thought. Thus to permeate the external world with the life of thought, is a particular form of activity. Everything that takes place in this way belongs to the special sphere of SPIRITUAL LIFE, the life of culture.

But let us now observe those conditions which form the external world, conditions resulting in life itself, which, from the aspect of the soul, is a life of feeling, and from the aspect of the spirit, a life of dreams. What shape does this life of dreams take on? - Make a study of life, and then you will perceive how dream-life is particularly active in men's relationships one with another. Really observe this for once. Do you not know that when you make a friendship, when feelings of love develop between you and this or that person, that then you cannot be awake in the same way as when you ponder over the Pythagorean theorem? If you examine your experiences rightly, you will discover the following: - If you look into your inner soul-condition when you make friends with someone, or if you feel inclined to act in this or in that way to anyone, a comparison with the life of dreams will inevitably arise. You discover the life of dreams in the feelings that pass from man to man in external life. But this is a life which we unfold in its widest extent in JURIDICAL LIFE, in the LIFE OF RIGHTS. There, one human being confronts the other. There, the right relationship towards others must be found on a universal basis. Our own particular relations exist in the love which we feel for another, in our friendships and dislikes, and so forth. These are particular conditions, which take on a differentiated form in this or in that case; yet human life throughout the earth is only possible if all men enter with all others into connections which may be called political, legal, or juridical connections. These are not governed by that same waking life which permeates spiritual life, but by a dream life.

When we incorporate into the external world the second member of the life of dreams, namely our sleeping life, then we no

longer have to do with juridical life. Observe life without prejudice: You are hungry, a golden ring studded with jewels gives you pleasure, you feel the need of reading a book of lyrical poems, in short, you feel some kind of need, and others satisfy these needs. But now I ask you: Can you survey these things, even to the extent in which you are able to survey your friendships or your juridical connections? - Nobody is able to do that. In regard to his life of rights, the individual human being may lead a dreaming life, but he cannot survey economic conditions. There, he must associate with others; for what one man does not know, another may know. The individual consciousness of one man vanishes in his association with others. Here we come across something that takes place altogether in the unconscious sphere, and it can only take place because the individual human being is quite unable to survey the whole. He allows his own consciousness to be submerged by an associative consciousness. There, we have ECONOMIC LIFE

The spiritual-cultural life is ruled by social wakefulness; the life of rights by social dreaming (in modern parliaments, even by nightmares, which are also a form of dreams); economic life is permeated by social sleep. Where human soul-life disappears in an unconscious sphere, love must spread over the associative life, and love is an element of the will. Love, an element of the will, must permeate economic life; BROTHERLINESS must permeate economic life. Within the social structure, freedom is the element of waking life, and brotherliness is the element of sleeping life. What lies in between, is an element in which all men are equal, it is that which men unfold as equals, and in which the individual with his waking life disappears. This is only determined by the relationship of one man to the other, and it is ruled by the dreaming element of life.

What is existent in man thus flows into social life, and social life can only be understood by understanding that which flows into it from the individual human being.

FROM AN OLD DIARY.

By Albert S t e f f e n .

The knowledge gained through Rudolf Steiner could never be exhausted, when once acquired. Every remembrance of it roused the will of working upon one's own self. One took in this knowledge as if it were a life-nourishment. And unless one put it into practice, no day could start or end rightly. Although one only took home a few scant notes of his lectures, one nevertheless bore encompassing goals of humanity in one's heart. Ever again whole worlds grew out of such seeds. This is still the case to-day, when the gaze falls on words such as the following:

The foundation of illness is that we become Nature, instead of Nature becoming man. Illness is impotence to cope with the mineral, vegetable and animal processes in some organ. Every true knowledge

must heal.

The spiritual does not approach some men, because they bring towards it too much which comes out of their body.

One who is ill, may through his very illness grow strong, by mastering his limbs.

It is the task of future poets to describe such men, and how they raise themselves through Michael's power.

Rudolf Steiner's advice was well-balanced, strong and loving, like his hands working with hammer and chisel at the Christ-statue.

*

I visited Rudolf Steiner in his studio. He spoke for some time on Friedrich Nietzsche. He explained that when Nietzsche wrote his enthusiastic book, "Richard Wagner at Bayreuth", he already had in store in a kind of double-entry bookkeeping his arguments against Wagner, but he only used them later on, in his book "Wagner's Fall". There, he was honest, whereas before, he had been dishonest.

There were two men in him.

If united through spiritual science, Rudolf Steiner continued, it is possible to have within us twelve world-conceptions. Nietzsche would undoubtedly have joined the Roman Catholic Church, had he not become insane. Or else, he would have had to find Anthroposophy through his own being. But after writing his Zarathustra, which left him in a state of intoxication, this was out of the question. Yet he had to find one stable point. And in view of his state of mind, this could only be Caesarism.

*

At the cremation of a member who had died, Rudolf Steiner said that man's social life also needs a connection with the dead. And then he gave us three pictures from the life of that departed friend.

First he spoke of her home, where she had been born, and of the hardness which her native land had shown towards the spiritual impulses that she had taken in.

Then he spoke of the work upon the first Goetheanum, together with hundred of others, who of their own free will were working not only upon this work of art, but also upon themselves.

And finally he described the true nature of the departed friend. During her illness, it had shone forth in ever greater beauty through her physical body.

We can find our dead friend, he concluded, by reproducing her destiny in the spirit. Even to a greater extent than during her lifetime, she is now called upon to take part in the tasks of humanity.
